

would ensure a grand catch of fish. The following legend, "The Son of Timbó," 881 concerns this ancient ceremony.

The relatives of the vorükj took her with them into the jungle in order to pull timbó for her bath. While so occupied they left her sitting on a nodular outgrowth of a timbó root, where she remained waiting the entire time while the relatives were busy in the timbó stand. Without having had any sexual relations whatsoever she became pregnant by the spirit of the timbó and gave birth to a son. When, after six months, she carried the child for the first time to take a bath in the igarapé, she noticed that as soon as she dipped the little boy into the water, the fish died in great numbers around him. When, in the second bath, this phenomenon was repeated, she realized that the boy was the cause and that he was the son of timbó. From then on she no longer bathed him in the igarapé, for fear that all the fish might die, but bathed him on land. When the boy grew older, his relatives used him to kill fish, allowing him to swim a little in the igarapé.

Koch-Grünberg collected an Arekuna legend of a boy who produced the same effects."

A couple of hours [boat trip] above the settlement of Santa Rita an igarapé debouches from the left bank of the Solimões; the old maps give it the name of Quiriá, but today it is called Igarapé da Rita. This name, which it bore even before the founding of Santa Rita in 1870, gave rise to the following story.

In this Igarapé there was a Tukuna girl called Rita in Portuguese. One day, after her puberty ceremony, her relatives prepared a solution of timbó in a large basin made from a paxiuba spatulate. Taking the girl, they all went for a turn about the igarapé, where the present homes of Nino and Sebastião are now, and where there is a very deep sink (poço), which never dries up. They seated Rita on a horizontal fallen log in the igarapé and washed her with timbó. The fish began to die, and the current carried them off downstream. Everyone followed the prize, leaving Rita seated alone on her log. When they returned she had disappeared, and not the slightest trace of her was ever seen again; hence they were convinced that some immortal had carried her off.

Supplementary ceremony.—After six or eight months, when the vorükj's hair has grown again, a supplementary ceremony is celebrated, like the one after the first depilation (see p. 90), and like it called dyo-pa'kēē (to cut the hair across the forehead). The owner of the house, when he wishes to celebrate it, says: "ĕs'i ne'i ĕ' ĕa gu'u" ("I shall burn the fleas"), since they believe that, unless this is done, fleas will increase in a disagreeable way. For this feast drinks are also prepared, but a smaller group of guests is invited and no costumes are requested. Uarićanas and seclusion are also lacking.

On this occasion the leftovers from the previous celebration are burned in the center of the house—the masks and fringes but not the tururi cloth of the costumes, which they utilize as mats. The coals of the fire are passed round the heels of those present to prevent them from being attacked by fleas.

Subsequent menstruation.—There are few restrictions for this. Only if the flow is very strong does the menstruating girl retire for a while. The spirits of certain trees such as the kapok—*sumakuma* (voči'ne), which the Tukuna identify with the *curupira* of the Neobrazilians—have the tendency to wound menstruating women with "arrows," even by day; this is why women do not like to stray far from the house yard while menstruating. Contact with menstrual blood makes a man inefficient (i.g., *panéma*; T., *nēē**) in hunting and fishing, and even in other activities. A pepper bath is the most efficacious antidote.

* Koch-Grünberg, Vom Roroaima zum Orinoco, 2:70.